

Reinhard G. Kratz, Annette Steudel, Ingo Kottsieper (Hrsg.), *Hebräisches und aramäisches Wörterbuch zu den Texten vom Toten Meer einschließlich der Manuskripte aus der Kairoer Geniza*, Band 1 א – א, Berlin/Boston: Walter de Gruyter, 2017, xxx + 335 pp. ISBN 978-3-11-044128-4; e-ISBN (PDF) 978-3-11-053413-9; e-ISBN (EPUB) 978-3-11-053239-5. € 99.95.

The *Hebräisches und aramäisches Wörterbuch zu den Texten vom Toten Meer* (HAWTTM), prepared by the Qumran-Wörterbuch project funded by the Akademie der Wissenschaften zu Göttingen, of which the first volume (the Hebrew words beginning with א and א) has just appeared, aims to be not only a dictionary of the Hebrew and Aramaic Dead Sea Scrolls, but, more comprehensively, to fill the lexicographical gap between the Biblical and the Rabbinic lexicon. As such, its objective is to discuss all the Hebrew and Aramaic words that are attested, roughly, in the three following collections: (1) the non-biblical literary texts found in the caves around Qumran (the Dead Sea Scrolls), virtually all of which should be dated from the third to the first century BCE; (2) the non-literary documentary texts found in the Judaean Desert as well as the inscriptional evidence from Hellenistic and Roman period Judaea up to the end of the second century CE, most of which stemming from the first and second centuries CE; and (3) those medieval manuscripts from the Cairo Genizah that are copies of non-biblical works from the Second Temple Period, to wit, Ben Sira, the Damascus Document, and the Aramaic Levi. The inclusion of all the Genizah Ben Sira material (on which see briefly below), with many lexical items that are not found in either Biblical Hebrew or in the Dead Sea Scrolls makes this dictionary much more complete than if it had been only a dictionary of the Dead Sea Scrolls.

This long-running project of the Akademie der Wissenschaften at Göttingen provides a dictionary of the classical type of the Hebrew and Aramaic of this period. Thus, it not merely provides the meaning or meanings of words, but the broader linguistic background of the lemmata. With verbs, it refers to the common semitic root and its meaning; with other words it refers to the root, and—in this volume of Hebrew words—it lists the attestation of the word in earlier (Biblical Hebrew) and later (generally up to piyyut) forms of Hebrew. With nouns and other

non-verbal words, it refers to the vocalisation of the Tiberian and Samaritan traditions, and, where available, to Greek and Latin transcriptions. Likewise, it provides the different orthographical and morphological forms attested in the corpus. Not only the possible meanings of words are given, but it describes its different semantic and syntagmatic relationships to other words of the lexicon as attested in the corpus, always with extensive quotations, and German translations, of syntagmata or the context.

The work on this dictionary began in 2002. Given the fragmentary character of the Dead Sea Scrolls, and the frequent difficulty of reading, the editors had to create their own electronic database of the corpus, compare different editions and readings of the texts, and they often had to decide on the readings by checking either the original texts or the best available photographs (occasionally readings are justified with references to specific photographs). Because of the ongoing work on the Dead Sea Scrolls, with continuous improvements on older readings and editions, and the occasional publication of hitherto unedited fragments, the Göttingen project, executed by two major specialists in West Semitic linguistics and the Dead Sea Scrolls, and assisted by a host of students and postdocs, is a unique achievement, unequaled anywhere in the world. (The first attempt to include the Dead Sea Scrolls lexicon in a dictionary, in Clines' Dictionary of Classical Hebrew, failed because too much had yet not been published.) This first volume only contains the lemmata starting with א and ב, but through its many quotations and translations, and cross-referencing, one can easily determine that the project is much further on the road, and that one can expect from now on a steady publication of new volumes.

A dictionary of this kind is not intended as a simple tool to help a reader or translator of individual texts. Rather, it records, describes, and analyzes the lexicon of the preserved corpus from a crucial transitional period in the history of the Hebrew language. It thus serves both the Hebrew or Semitic linguist and any philologist working on ancient Hebrew and Aramaic texts. In addition this dictionary will undoubtedly become a primary tool for all scholars interested in the Dead Sea Scrolls, including Dead Sea Scrolls specialists. It brings for the first time ever all the material together; it provides a judicious treatment and discussions of the reading of the texts—when

multiple readings are possible it mentions both but sometimes expresses preference for one; and, its translations are not, as far too often, crib renderings, but demonstrate the editors' interpretation and knowledge of the texts and scholarship. In short, even though explicit references to secondary discussions are relatively sparse, this dictionary encapsulates the results of many decades of philological and linguistic Dead Sea Scrolls research and makes it accessible to a broader audience of Hebrew, Biblical, and Jewish Studies scholars.

All the above can easily be illustrated by some random examples from this volume. For example, both sub **ברא** I (p. 307) and sub **ברר** (p. 325) the dictionary discusses whether **ב[רותנו]** or **ב[ריתנו]** in 1QM 13:9 and **ברתנו** in the parallel text of 4Q495 2 1 should be understood as a form of **ברא** (less likely) or **ברר** (more likely). Here the dictionary does not even consider it helpful to refer to the older, but clearly incorrect, reading **פ[דיתנו]**. The long section of **בליעל** distinguishes between an abstract meaning "Bosheit, Niedertracht, Nichtsnutzigkeit" and the personified figure, and indicates which is where, with the caution that especially in the Hodayot it is not always clear whether the text uses the word as abstract or as proper name. In the phrase **כי מי מבשר** [כמוהו], the editors discuss whether **מבשר** is "a messenger" (which they prefer) or "of flesh." One case where they do not record both possible readings is 1QS 4:20 (quoted sub **ברר**), where **מבני איש** is translated as "das Gebilde des Menschen" (rather than: "einige aus den Menschen") while this clause is not mentioned sub **בן**. In the case of 4Q462 1 8 the dictionary follows Bar Asher 2014 for interpreting **מאחד** as **מן אחד**, "simultaneously." In the case of 4Q497 5 2, the word **אילות** is quoted under three consecutive lemmata, showing clearly that isolated words can sometimes be interpreted differently. The dictionary offers a new suggestion for the meaning of **אויט**, namely "adequacy" ("Angemessenheit").

Throughout this project, the editors had to take decisions, some of which may be questioned by others, such as which texts to include in the corpus. Generally, biblical manuscripts have been excluded from the corpus, perhaps for practical reasons, since the lexicon of Biblical Hebrew has been described extensively in other dictionaries, and perhaps also as a matter of principle, since in most cases those manuscripts would not contain the lexicon of the period but of an earlier period. However, different kinds of manuscripts contain both "biblical" and nonbiblical ma-

terials, and here the editors have not been consistent. In the case of the so-called Reworked Pentateuch manuscripts (4Q158, 4Q364-4Q377), which contain largely Pentateuchal texts, the entire lexicon seems to have been incorporated, but in other cases, such as 4Q88, 11Q5, 11Q6, and 11Q11, only the lexicon of the nonbiblical parts has been included. Few readers will observe that some minor texts that have not been published in the major DJD series, seem to have been forgotten. Cf., e.g., 4Q230 (the words אַגְרוֹן and בּוֹז from 4Q230 1 3 are not included), and some small texts from Masada, such as Mas10 or Mas10. Second, the incorporation of the documentary texts from the Judaean desert is very welcome in view of its contribution to the Hebrew and Aramaic lexicon of the period, but the reference to Hellenistic-Roman period inscriptions from Judaea up to the end of the second century CE is not clear. Admittedly, most of those, such as brought together in the CIIP series, are in Greek or Aramaic, and not in Hebrew, but none of the few extant Hebrew words which could have been included in the volume, such as אֵם, אֵשֶׁת, בֶּן or בֵּת, seem to have been included. It is possible, though, that these will be discussed in a forthcoming onomastic section. Third, the decision to include the lexicon of the medieval versions of Ben Sira, the Damascus, and the Aramaic Levi Document, is understandable since scholars use the evidence of those manuscripts alongside the fragmentary versions from Qumran and Masada. However, one wonders how and whether the dictionary would distinguish between the lexicon of the Hellenistic period, and that of possible scribal interventions of the medieval period.

The descriptions of the Semitic background of the words and their vocalisation is generally brief. Occasionally, the dictionary provides long discussions, as in the case of אֵמֶת, which it explains as a merger of two originally different forms from two different roots, thus effectively denouncing much of the discussions in theological dictionaries. It remains unclear to me, however, whether the editors suggest that in the Hellenistic time these still were pronounced differently and hence distinct. Also in some other cases discussions of issues are extended, e.g., on the possibility of a verb אֵתַה II in 4Q248, or the use of אֵצֶל.

Overall, for such a complex publication, typos or other inaccuracies seem to be very limited. I ran into a few rare typos, such as “qumranies” (xxiv), “Heinsuchung” (52),

“Ableitung” (76), a more serious problem with the distortion of the German (p. 149r sub 5.), and one apparently incorrect statement “für יאבד ... l. יאבד” (p. 4l line 5 from bottom).

This volume is available both as book and electronically (for this review I used the pdf), and will hopefully also be translated into English when the series is completed.

Eibert Tigchelaar

KU Leuven